

THE PROCESS of *LECTIO DIVINA*
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A very ancient art, practiced at one time by all Christians, is the technique known as *lectio divina* - a slow, contemplative praying of the Scriptures which enables the Bible, the Word of God, to become a means of union with God. This ancient practice has been kept alive in the Christian monastic tradition, and is one of the precious treasures of Benedictine monastics and oblates. Together with the Liturgy and daily manual labor, time set aside in a special way for *lectio divina* enables us to discover in our daily life an underlying spiritual rhythm. Within this rhythm we discover an increasing ability to offer more of ourselves and our relationships to the Father, and to accept the embrace that God is continuously extending to us in the person of his Son Jesus Christ.

***Lectio* - reading/listening**

THE ART of *lectio divina* begins with cultivating the ability to listen deeply, to hear “with the ear of our hearts” as St. Benedict encourages us in the Prologue to the Rule. When we read the Scriptures we should try to imitate the prophet Elijah. We should allow ourselves to become women and men who are able to listen for the still, small voice of God (**I Kings 19:12**); the “faint murmuring sound” which is God's word for us, God's voice touching our hearts. This gentle listening is an “atunement” to the presence of God in that special part of God's creation which is the Scriptures.

THE CRY of the prophets to ancient Israel was the joy-filled command to “Listen!” “Sh'ma Israel: Hear, O Israel!” In *lectio divina* we, too, heed that command and turn to the Scriptures, knowing that we must “hear” - listen - to the voice of God, which often speaks very softly. In order to hear someone speaking softly we must learn to be silent. We must learn to love silence. If we are constantly speaking or if we are surrounded with noise, we cannot hear gentle sounds. The practice of *lectio divina*, therefore, requires that we first quiet down in order to hear God's word to us. This is the first step of *lectio divina*, appropriately called *lectio* - reading.

THE READING or listening which is the first step in *lectio divina* is very different from the speed reading which modern Christians apply to newspapers, books and even to the Bible. *Lectio* is reverential listening; listening both in a spirit of silence and of awe. We are listening for the still, small voice of God that will speak to us personally - not loudly, but intimately. In *lectio* we read slowly, attentively, gently listening to hear a word or phrase that is God's word for us this day.

***Meditatio* - meditation**

ONCE WE have found a word or a passage in the Scriptures that speaks to us in a personal way, we must take it in and “ruminate” on it. The image of the ruminant animal quietly chewing its cud was used in antiquity as a symbol of the Christian pondering the Word of God. Christians have always seen a scriptural invitation to *lectio divina* in the example of the Virgin Mary “pondering in her heart” what she saw and heard of Christ (**Luke 2:19**). For us today these images are a reminder that we must take in the word - that is, memorize it - and while gently

repeating it to ourselves, allow it to interact with our thoughts, our hopes, our memories, our desires. This is the second step or stage in *lectio divina* - *meditatio*. Through *meditatio* we allow God's word to become His word for us, a word that touches us and affects us at our deepest levels.

***Oratio* - prayer**

THE THIRD step in *lectio divina* is *oratio* - prayer: prayer understood both as dialogue with God, that is, as loving conversation with the One who has invited us into His embrace; and as consecration, prayer as the priestly offering to God of parts of ourselves that we have not previously believed God wants. In this consecration-prayer we allow the word that we have taken in and on which we are pondering to touch and change our deepest selves. Just as a priest consecrates the elements of bread and wine at the Eucharist, God invites us in *lectio divina* to hold up our most difficult and pain-filled experiences to Him, and to gently recite over them the healing word or phrase He has given us in our *lectio* and *meditatio*. In this *oratio*, this consecration-prayer, we allow our real selves to be touched and changed by the word of God.

***Contemplatio* - contemplation**

FINALLY, WE simply rest in the presence of the One who has used His word as a means of inviting us to accept His transforming embrace. No one who has ever been in love needs to be reminded that there are moments in loving relationships when words are unnecessary. It is the same in our relationship with God. Wordless, quiet rest in the presence of the One Who loves us has a name in the Christian tradition - *contemplatio*, contemplation. Once again we practice silence, letting go of our own words; this time simply enjoying the experience of being in the presence of God.

THE UNDERLYING RHYTHM of *LECTIO DIVINA*

IF WE are to practice *lectio divina* effectively, we must travel back in time to an understanding that today is in danger of being almost completely lost. In the Christian past the words **action** (or *practice*, from the Greek *praktikos*) and **contemplation** did not describe different kinds of Christians engaging (or not engaging) in different forms of prayer and apostolates. Practice and contemplation were understood as the two poles of our underlying, ongoing spiritual rhythm: a gentle oscillation back and forth between spiritual “activity” with regard to God and “receptivity.”

PRACTICE - spiritual “activity” - referred in ancient times to our active cooperation with God's grace in rooting out vices and allowing the virtues to flourish. The direction of spiritual activity was not outward in the sense of an apostolate, but **inward** - down into the depths of the soul where the Spirit of God is constantly transforming us, refashioning us in God's image. The **active life** is thus coming to see who we truly are and allowing ourselves to be remade into what God intends us to become.

IN THE early monastic tradition **contemplation** was understood in two ways. First was **theoria physike**, the contemplation of God in creation - God in “the many.” Second was **theologia**, the

contemplation of God in Himself without images or words - God as “The One.” From this perspective *lectio divina* serves as a training-ground for the contemplation of God in His creation.

IN CONTEMPLATION we cease from interior spiritual *doing* and learn simply to *be*, that is to rest in the presence of our loving Father. Just as we constantly move back and forth in our exterior lives between speaking and listening, between questioning and reflecting, so in our spiritual lives we must learn to enjoy the refreshment of simply *being* in God's presence, an experience that naturally alternates (if we let it!) with our spiritual *practice*.

IN ANCIENT times contemplation was not regarded as a goal to be achieved through some method of prayer, but was simply accepted with gratitude as God's recurring gift. At intervals the Lord invites us to cease from speaking so that we can simply rest in his embrace. This is the pole of our inner spiritual rhythm called contemplation.

HOW DIFFERENT this ancient understanding is from our modern approach! Instead of recognizing that we all gently oscillate back and forth between spiritual activity and receptivity, between practice and contemplation, we today tend to set contemplation before ourselves as a goal - something we imagine we can achieve through some spiritual technique. We must be willing to sacrifice our “goal-oriented” approach if we are to practice *lectio divina*, because *lectio divina* has no other goal than spending time with God through the medium of His word. The amount of time we spend in any aspect of *lectio divina*, whether it be rumination, consecration or contemplation depends on God's Spirit, not on us. *Lectio divina* teaches us to savor and delight in all the different flavors of God's presence, whether they be active or receptive modes of experiencing Him.

IN *lectio divina* we offer ourselves to God; and we are people in motion. In ancient times this inner spiritual motion was described as a helix - an ascending spiral. Viewed in only two dimensions it appears as a circular motion back and forth; seen with the added dimension of time it becomes a helix, an ascending spiral by means of which we are drawn ever closer to God. The whole of our spiritual lives were viewed in this way, as a gentle oscillation between spiritual activity and receptivity by means of which God unites us ever closer to Himself. In just the same way the steps or stages of *lectio divina* represent an oscillation back and forth between these spiritual poles. In *lectio divina* we recognize our underlying spiritual rhythm and discover many different ways of experiencing God's presence - many different ways of praying.

THE PRACTICE of *LECTIO DIVINA*

Private *Lectio Divina*

CHOOSE a text of the Scriptures that you wish to pray. Many Christians use in their daily *lectio divina* one of the readings from the Eucharistic liturgy for the day; others prefer to slowly work through a particular book of the Bible. It makes no difference which text is chosen, as long as one has no set goal of “covering” a certain amount of text: the amount of text “covered” is in God's hands, not yours.

PLACE YOURSELF in a comfortable position and allow yourself to become silent. Some Christians focus for a few moments on their breathing; other have a beloved “prayer word” or “prayer phrase” they gently recite in order to become interiorly silent. For some the practice known as “centering prayer” makes a good, brief introduction to *lectio divina*. Use whatever method is best for you and allow yourself to enjoy silence for a few moments.

THEN TURN to the text and read it slowly, gently. Savor each portion of the reading, constantly listening for the “still, small voice” of a word or phrase that somehow says, “I am for you today.” Do not expect lightening or ecstasies. In *lectio divina* God is teaching us to listen to Him, to seek Him in silence. He does not reach out and grab us; rather, He softly, gently invites us ever more deeply into His presence.

NEXT TAKE the word or phrase into yourself. Memorize it and slowly repeat it to yourself, allowing it to interact with your inner world of concerns, memories and ideas. Do not be afraid of “distractions.” Memories or thoughts are simply parts of yourself which, when they rise up during *lectio divina*, are asking to be given to God along with the rest of your inner self. Allow this inner pondering, this rumination, to invite you into dialogue with God.

THEN, SPEAK to God. Whether you use words or ideas or images or all three is not important. Interact with God as you would with one who you know loves and accepts you. And give to Him what you have discovered in yourself during your experience of *meditatio*. Experience yourself as the priest that you are. Experience God using the word or phrase that He has given you as a means of blessing, of transforming the ideas and memories, which your pondering on His word has awakened. Give to God what you have found within your heart.

FINALLY, SIMPLY rest in God's embrace. And when He invites you to return to your pondering of His word or to your inner dialogue with Him, do so. Learn to use words when words are helpful, and to let go of words when they no longer are necessary. Rejoice in the knowledge that God is with you in both words and silence, in spiritual activity and inner receptivity.

SOMETIMES IN *lectio divina* one will return several times to the printed text, either to savor the literary context of the word or phrase that God has given, or to seek a new word or phrase to ponder. At other times only a single word or phrase will fill the whole time set aside for *lectio divina*. It is not necessary to anxiously assess the quality of one's *lectio divina* as if one were “performing” or seeking some goal: *lectio divina* has no goal other than that of being in the presence of God by praying the Scripture.